Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY, OCTOBER 20, 1827. NO. 42.

BIBLICAL CRITICISM.

FOR THE CHRISTIAN REGISTER.

Among the lesser lights of orthodoxy, the second and third rate class of controversialists, it has long been a favorite occupation to depreciate the labors and invalidate the authority of those eminent and worthy men, who have endeavored to restore the Greek text of the New Testament to its primitive purity. From their ignorance incompetent to apprehend, and from their sectarian prejudices unwilling to admit, the importance and value of these critical labors, they attempt at the same time to indulge their prejudices and conceal their ignorance, by exciting an unmanly and illiberal clamor against the editors and patrons of an uncorrupt text. Finding that the nearer we approach to the precise words which the Evangelists and Apostles wrote, the fewer and feebler appear the proof-texts of orthodoxy, they see there is no alternative left but to decry the studies, question the judgment, and impeach the integrity of distinguished biblical critics—of men who have devoted their talents and their lives to the truly laudable and Christian enterprise of freeing the word of God from the false readings and spurious passages by which the *printed* Greek text has, from the very first, been corrupted and defaced. GRIESBACH having been the most noted and successful laborer in this department, has of course been a prominent mark for the malicious and spiteful assaults of many a puny scribbler.—Although avowedly *orthodox* in his faith, his compeers have never yet been able to pardon the impartiality and independence which he manifested in excluding from the text of his edition those interpolated words and sentences which had so long and so justly been regarded as the strong holds of the Trinitarian system. From the first publication of his work, to the present time, no opportunity has been neglected, and no exertions have been spared, by a disappointed and irritated sect, to lessen his reputation as a critic, and to pick holes in those canons of criticism which he adopted, and by a rigid adherence to which he was compelled, as a man of honesty, to eject as spurious the most valued and plausible arguments in favor of the Trinity. It weighed nothing with them, that these same canons had been primarily established by other *orthodox* critics, and had long been universally approved as sound and correct. The *results* to which they led were unfavorable to the orthodox cause. Consequently the canons must be declared defective, he who employed them denounced as incompetent or dishonest, and his decisions pronounced wholly unworthy of respect or notice. Those learned Thebans, the veracious conductors of the Panpolist, always the foremost in every bad work, were not tardy in displaying their hostility to the labors of GRIESBACH.—It was not for the want of the will or the endeavor that the public mind was not on this, as on other subjects, poisoned from that polluted source. It was but one of the many valuable services which that accomplished scholar and theologian, the lamented BUCKMINSTER, rendered to the cause of truth and sound learning, that he contributed, by his lucid and detailed expositions of the accuracy and fidelity of Griesbach, to silence that unfounded and ungenerous outcry.*

It would be a tiresome labor to enumerate all the petty writers who have followed the track of the *exemplary* Panoplist in depreciating this eminent critic. Scarcely a month passes, but some periodical missile of this kind falls under our observation.—It is our usual practice to pass them by without notice, and to let them drop harmless to the ground. To a recent attempt, however, of this kind we feel disposed to shew no such indulgence. The author of it shall not find shelter in the obscurity of the journal in which he writes. His ignorance we regard as no excuse for his attempt to deceive and mislead the public, and to rob a man of judgment and integrity of his well-earned fame.

A writer in the *Christian Magazine*, while attempting a review of the Tracts published by the American Unitarian Association, has lately resumed the small and dirty work of vilifying Griesbach. Judging from the style in which he writes, we should infer that this occupation was a congenial one. His capacities and his acquirements appear to be just adequate to such a business;—to any higher or better employment his remarks prove him to be wholly incompetent. It is truly a humiliating task to teach a theological critic the rudiments of his profession, and to quote the common elementary books, of whose existence he should have been apprised, and whose instructions he should have *endeavored* at least to comprehend, before he undertook to sit in judgment on a canon of criticism. It may however be a useful and an instructive thing, both to him and his brethren, to be informed of some of the principles and rules of biblical criticism, and on that account we will not decline the ungracious office of becoming his teacher. This novice in sacred criticism should know that it is one thing to talk very fluently and profoundly about "*exegesis*" and "*hermeneutics*" and "*modus loquendi*"—and quite a different thing to settle a disputed reading, and ascertain the genuine text of the New-Testament. We shall first quote the words of this learned Reviewer, and after producing the opinions of the most eminent biblical critics on the subject, shall leave it to the reader to determine whose judgment and whose authority are to be preferred in the case.

"If it should appear," says the Reviewer, "from an examination of the text of Griesbach, that two or three passages read less favorably to the orthodox system than they do in the received text, this is no more than might reasonably be expected; as it was an acknowledged rule of Griesbach, in preparing his Testament, that 'amongst various readings, that which, beyond the rest, manifestly *favors the orthodox*, is *deservedly suspected*.' What could have led him to adopt such a rule, it is not our province to decide; but the influence of it, so far as it could apply at all, is very obvious; and renders every alteration, which it could have induced him to make, of no possible authority."

"What could have led him to adopt such a rule, it is not our province to decide."—We readily admit that this was not *his* province, for it requires some previous acquaintance with the principles of criticism, of which the writer here betrays the most profound and lamentable ignorance. Still it was his province, it was his imperative duty, when quoting and questioning this rule, to have copied also the reasons which Griesbach himself assigns, in the very paragraph from which the Reviewer quotes, for the adoption of it—reasons the correctness and propriety of which instantly recommend them to every man of sense and candor.—Since he has thus disingenuously kept back these reasons, and by giving a partial and garbled extract, impotently essayed to injure the reputation and weaken the authority of Griesbach, we think it our duty to the memory of that eminent critic to rescue his labors from the contamination of such a writer. To bring the matter at once before our readers, we translate the whole passage which contains the obnoxious rule, and the grounds of it. It should be recollected that Griesbach is giving a view of the principal observations and rules by which he had decided on the various readings of the New Testament. The following is his 8th rule.

"Of several readings of a passage that one is deservedly obnoxious to suspicion, which, more than the others, evidently favors the doctrines of the orthodox. For since most, if not all, of the manuscripts now in existence, were written by monks and others attached to the predominant party, [catholicorum partibus] it is not credible that they would neglect any reading in the manuscript they were copying, by which some doctrine of the prevailing party [catholicorum] seemed to be clearly established, or some heresy to be successfully overthrown. We know, indeed, that readings of whatever character, even those that were manifestly spurious, provided they only favored the opinions of the orthodox, were, from the beginning of the third century, obstinately defended and industriously propagated—while the other readings of the same passages, that afforded no support to the doctrine of the church, were rashly ascribed to the forgery of the heretics." *Cambridge edition*, p. 13.

Such is the obnoxious rule by which Griesbach decides on some of the various readings of the New Testament. This rule is founded on the simple fact, which no one tolerably versed in ecclesiastical history will venture to dispute, that the *orthodox*, as the prevailing party always called themselves, were for centuries the sole depositories and guardians of the sacred records. If any persons had it in their power to corrupt the text, it was they. Without charging them with wilfully altering the word of God, to favor their own dogmas, (though proofs of this kind are not wanting) it is but natural to suppose that a transcriber, in every doubtful case, would give the preference to the *orthodox* rather than to the *heretical* reading. The heretics, being few and feeble, of course had it not in their power to vary or mutilate the Scriptures. The judicious critic, acquainted with these facts, will therefore, when the authorities are equally balanced, reject the orthodox and adopt the other reading. Such was the practice of Griesbach. Such too was the rule laid down by the most eminent critics who preceded him. Let it be remembered, also, that Griesbach himself was an *orthodox* man, and did not adopt the rule because he was an enemy to the orthodox doctrines.—He adopted it because he was a sensible, independent, impartial man; and all the candid and reflecting will pronounce it to be a fair and equitable rule.

In pursuance of our plan, we proceed to adduce the opinions of other eminent critics, who sanction and enjoin the same rule of criticism. The first authority that we shall quote is the *orthodox* MICHAELIS, the learned author of the 'Introduction to the New Testament.'

"Though no advocate for heresy," says Michaelis, "I candidly confess that the orthodox themselves have been guilty of the charge [of altering the New Testament] which they have laid to others; nor do I confine this assertion to those who have assumed the title without deserving it, but extend it even to such as have even taught the pure and genuine doctrines of the Bible. The hope of acquiring an additional proof of some established doctrine, or of depriving an adversary of some argument in his favour, may seduce even a true believer to the commission of a pious fraud. Or, blinded by prejudice, and bound by the fetters of a theological system, he finds his favorite doctrine in every line; he expounds therefore not by reason, but by system; his explanations acquire the form of marginal notes, and these marginal notes are at length obtruded on the text. The words "*neither the Son*," Mark xiii. 32. ["Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father"] were thought to afford an argument against the Divinity of Christ; Ambrose therefore was of opinion that they ought to be erased, and says that they were omitted in the old Greek manuscripts. I will not positively affirm that Ambrose was guilty of a falsehood, but this at least is certain, that no manuscript exists at present, in which they are not found. But admitting the pious father to have spoken the truth, and that he had actually a copy of a Greek manuscript, in which the words were omitted, it is natural to attribute the omission to the same motives as those by which he was actuated himself. The late Heumann, whose orthodoxy respecting the Divinity of Christ was never called in question, was of the same opinion with Ambrose, and was disposed to banish this passage from the text, in opposition to the unanimous testimony of the Greek manuscripts. The Orthodox then may learn to have charity for their brethren, and be cautious of accusing those who differ in sentiment, since the charge, that is laid to their opponents, recoils too often on themselves. * *

"As we have received our manuscripts and editions of the New Testament from the hands of the orthodox, or, which is the same thing, the ruling party, we have less reason to fear that they are tainted with heresy. On the contrary, it is more natural, whenever a passage, that is quoted in support of some established opinion, cannot be sufficiently ratified by ancient authorities, to suspect the fidelity of an orthodox transcriber, or editor."—*Introduc. to N. T. Vol.* I. p. 324—6.

Our next authority is WETSTEIN, whose edition of the New Testament is the most celebrated and valued of all that have ever been published. MICHAELIS, his professed adversary, speaks of him as "an experienced and sagacious critic," as "discovering profound erudition, critical penetration, and an intimate acquaintance with the Greek manuscripts"; and pronounces his edition "of such importance, as to be indispensable to every man who is engaged in sacred criticism." This able and accomplished critic thus concurs with the opinion, and corroborates the rule, of Griesbach. It will be recollected that Wetstein's edition was published in the years 1751 and 2—Griesbach's in 1775.

"Of two various readings, the one which seems the more orthodox is not immediately to be preferred to the other.

"I call that the more orthodox reading which is thought to give support to a doctrine that is controverted among Christians, but is generally received in the region where the reader lives. By a less orthodox reading, I mean not one palpably false and heretical, (for who would approve such a reading?) but a reading which favors neither party, and gives a meaning that is consistent with the other parts of scripture and that will be admitted by all Christians. In a doubtful case, the latter reading, I think, should be preferred to the former. * * *

"For since the adherents of the orthodox or triumphant doctrine had all the power in their hands, it was hardly possible that the prevailing opinions could be erased from the books of the dominant party by their weaker and prostrated opponents. But the orthodox themselves, from whom we receive all the manuscripts now extant, have frequently and voluntarily confessed themselves guilty of an act, of which, indeed, they are already convicted on probable evidence, namely, of either altering the scriptures, or certainly of using them after they were thus altered. See 1 Tim. iii. 16. Acts, xx. 28. 1 John, v. 7."

Libelli ad Crisin N. T. Tom. ii. p. 864. *Ed. Semler.* p. 69.

We adduce in the next place the authority of the *orthodox* HERBERT MARSH, Bishop of Peterborough, the learned translator of Michaelis' Introduction, and the most accomplished biblical critic that England has produced for half a century. He approves and confirms the opinions of Michaelis which we have given above, and after quoting the rule as laid down by Wetstein, and explaining some things which Michaelis did not seem perfectly to understand, he declares, "To the rule thus stated no critic will refuse to subscribe."—*Introduction to N. T.* Vol. I. p. 523.

Another authority, to corroborate the opinion and rule of Griesbach, is the *orthodox* GILBERT GERARD, Professor of Divinity at Aberdeen in Scotland.

"The prevailing party in the church, who have always called themselves the orthodox, had it much more in their power to introduce and transmit false readings; and they have sometimes introduced them, and oftener given them the preference after their being accidentally made, on purpose to favor some received opinion, or to preclude an objection against it."

Institutes of Biblical Criticism, p. 229.

THOMAS HARTWELL HORNE, esteemed by the *orthodox*, we believe, as a very accurate and candid and learned critic, and whose clumsy, indigested book, has passed to a third edition in this country, observes:—

"It is a fact, that some corruptions have been designedly made by those who are termed orthodox, and have subsequently been preferred when so made, in order to favor some received opinion, or to preclude an objection against it." And he mentions, as an instance of this orthodox tampering with the sacred text, the passage before quoted, Mark, xiii. 32—'But of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father.' "The words '*neither the Son*' are omitted in some manuscripts, and rejected by some of the Fathers, because they thought it favored the Arians." *Introduction, Vol.* II. p. 319.

Many other authorities, *orthodox* ones too, might be adduced to the same purpose, equally explicit and convincing—but we refrain, fearful lest we should exhaust the patience of our readers. The quotations we have made are from the writings of the most learned and distinguished biblical scholars—and we doubt not they will have their weight with all sensible and unprejudiced minds. They should have their weight with *orthodox* men—for they are the opinions of their best critics, men who had no tinge of heresy about them. The Reviewer in the Christian Magazine, perhaps, will find too late that he has ventured beyond his depth. He may find that he stands alone, unsupported, in his dislike and objection to the critical canon we have been discussing—we know not, however, but he may have coadjutors in the work equally presumptuous and equally uninformed. That such writers as the Reviewer should be suffered thus to proclaim in print their ignorance and their illiberality, is greatly to be lamented. It is, however, a necessary evil attendant on the complete freedom of the press. If men will thus expose their incapacity and deficiencies, there is no remedy. Their friends may mourn, and their sect may blush for the impotence of their unauthorized champions. They may disown, but cannot silence them. From the specimen we have given of this writer's acquirements, our readers will be able to form a pretty accurate estimate of the value of the whole article on the Unitarian Tracts. We do not promise to take any farther notice of his labors. We would not undertake to expose all his bad reasoning, and all his erroneous statements. We may, however, pick out some of his grosser and more palpable blunders, to convince the incredulous that his logic and his memory are quite as remarkable as his proficiency in critical studies.

PORSON.

* See Cambridge General Repository, I. 89, and the Monthly Anthology, V. 18. VI. 349. X. 107 and 403.

BIOGRAPHY.

JOHN BIDDLE.

[*Concluded from our last.*]

On these accounts, the ordinance did not, as was expected, prove fatal to Mr. Biddle. The blow which was aimed at his life, failed to reach him; yet he suffered, for several years, the miseries of a severe imprisonment. The death of Charles I. mitigated his sufferings; and Cromwell caused the repeal of all the penal laws relating to religion. In consequence, Mr. Biddle's keeper allowed him more liberty, and permitted him, upon security being given, to go into Staffordshire.—He was soon traced to his retreat, recalled, and more strictly confined. During his imprisonment, he was held in abhorrence on account of the charges against him of blasphemy; and for fear of incurring the same odium, people abstained from evincing towards him any attention, which might have lightened his captivity. Thus was this upright servant of God cut off from all the intercourses and endearments of life. Thus bigotry cancels the bonds of society, and heretical pravity—which means, your opinion and not mine—is regarded as more criminal than the most heinous act of immorality!—A robber and a murderer is treated according to the rights of humanity, and is indulged with the visit of pity and condolence; but the Christian professor—acting in the very spirit of his Master—pines away unpitied and alone; and no eye of those who pretend to visit the prisoner, looks on him; and no orthodox charity is found large enough to extend the hand of compassion. But so it is, that the cup of which the sufferer for righteousness' sake partakes, is mingled of every bitter ingredient—that his faith may be tried—his virtue exalted—his love of truth exhibited, as rising superior to every difficulty.—In the experience of Mr. Biddle, poverty was added to imprisonment and the neglect of his fellow men. To such indigence was he reduced, that he was glad when he could procure for his morning and evening meal, a draught of milk from the cow. In the year 1651, Mr. Biddle was restored to liberty; and he immediatoly, nothing dismayed by past endurance, opened a place for public worship. So much did it cost to commence the first Society in England, who worshipped in purity the God and Father of our Lord Jesus Christ. Let the sacrifices of Mr. Biddle shame some of us, who, while we live in the possession of the truth, will not so much as move a hand to disenthral our oppressed brethren. Mr. Biddle began again to avail himself of the press, in order to promulge the truth, and published two Catechisms. These alarmed the advocates of Orthodoxy. Forthwith, severe proceedings were commenced against him. He was brought to the bar of the House of Commons, committed a close prisoner, and forbidden the use of pen, ink, and paper, and denied the access of any friend. In this case, a capital judgment was expected; yet Mr. Biddle preserved a composed and cheerful mind, and trusted in the God of Truth.

His trust did not fail him; for the Protector dissolved the Parliament, and, in consequence, Mr. Biddle was set at liberty, after ten months' imprisonment. The author had escaped, but his enemies could not endure to see works in circulation which they could not answer; and, accordingly, procured an order that they should be burned by the hands of the common hangman. Most men would think that Mr. Biddle might, with all propriety, at length retire from the unequal contest.—Such, however, was not his own sentiments. Mr. Biddle was indefatigable to promote, by every means, the doctrine according to godliness. Amongst other methods, he met in public dispute a Mr. Griffin, a considerable part of whose congregation had already adopted his views. Mr. Griffin was worsted in the argument; and another day was appointed for the resumption of the debate. But before that day came, it was found convenient to resort to other measures, for silencing this champion of truth. The adversaries of Mr. Biddle seized the open avowal that he had made of his opinions in the late debate—information was lodged against him—he was apprehended, and placed in the Compter; hence he was removed to Newgate, and was, at the next sessions, called to trial for his life, on the ordinance which we have before mentioned. The iniquity of this proceeding was monstrously aggravated by its being founded on an Act which had never properly received the force of a law, and had for years lain obsolete. But the inveterate zeal of persecutors is alike forgetful of mercy and equity. Nor, that the turpitude of his wretched enemies might be of the blackest die, was he allowed the assistance of counsel, till after he made the most strenuous exertions. But Cromwell was an enemy to persecution; he, therefore, took Mr. Biddle out of the hands of the law. The hatred of the enemies to religious liberty, however, was so strong, that Cromwell was obliged to continue him in prison. Petitions poured in upon the Protector, reprobating his lenity, and praying the execution of the law, till, at last, hoping to terminate the affair, he banished Mr. Biddle to Scilly. Disagreeable and afflictive as must have been this state of exile, it was at least an asylum from the vindictive spirit of his enemies. During the period of his expatriation, he enjoyed the divine and sacred pleasures of piety and holy meditation. His mind daily became more spiritual, and his views of evangelical religion more enlarged and definite. At length the Protector caused him to be recalled, and set at liberty. Mr. Biddle, as if to show that his mind still bore up, nor bated one jot in heart or hope, published, on his return, his "Essay to explain the Revelation." Still did he feel the firmness of his mind, his unconquerable attachment to truth, his steady and ardent zeal. He resumed his religious duties as a minister of Christ. Various and harassing, however, were the molestations that he had to endure; till at last, in June 1662, he was haled from his home, and, with some friends, committed to prison, without the liberty of procuring bail. After much harassment, they were brought to trial.—Each of his friends was fined in the penalty of 20*l.* and Mr. Biddle himself in 100*l.* and they were ordered to lie in prison till the fines were paid! In less than five weeks, through the noisomeness of the place, and the want of air, operating on a constitution which orthodox rancor had already impaired, he contracted a disease which threatened his life. And so unrelenting is bigotry, that Mr. Biddle could not procure the liberty of a short relaxation of his sufferings in order to recovery. He was doomed to remain in prison; and on the second day after, between five and six o'clock in the morning, the 22d of September, 1662, he died in the forty-seventh year of his age. Thus terminated the days of one who was cruelly tortured through life, and cruelly, at last, brought prematurely to his tomb by infuriate bigotry. The manner in which he met his dissolution proved what he had before asserted to his friends—that he had brought himself, by frequent meditations on the resurrection, and on future happiness, to look on death with contempt. He had often, before this fatal illness, intimated his assurance, that if he were again cast into prison, he should never leave it alive; yet did he continue to maintain the contest against error and bigotry. Nor was he dispirited at the thought of his approaching dissolution;—"*The work*, he said, was done." He had borne his testimony, it only remained for men to avow the truth—he had disclosed the truth, men might rejoice in it—he had seen its dissemination—he trusted in God, that the light would never be extinguished. No! thou illustrious martyr, the light that thou didst kindle in these kingdoms has not become darkness. Like the rising sun, it has shone brighter and brighter, and will gather splendor and energy till the perfect day.—Thy voice proclaiming the gospel of peace—the God of love—finds an echo in many a heart in this our land—reverberates on the shores of the Atlantic and on the banks of the Ganges, emancipates the captive and confounds the gainsayer. May we feel thy spirit, and emulate thy zeal, content to bear thy reproach, and glorying, if peradventure we may secure thy reward!

"Let us prepare our minds against changes, always expecting them, that we may be not surprised when they come: for nothing is so great an enemy to tranquility and a contented spirit, as the amazements and confusions of unreadiness and inconsideration."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, OCTOBER 20, 1827.

Orthodox Proselytism.

"Ye compass sea and land to make one proselyte."

We have long had reason to believe that the orthodox party in this region had virtually adopted the popish principles, that no faith is to be kept with heretics, and that any measures may justifiably be employed to blast the germs of their dangerous doctrines. It is not till recently, however, that we have been apprised of the extent to which their system of proselytism is carried. We had heard, indeed, that a conspiracy had been formed against the Unitarian societies in this city and vicinity, and that orthodox emissaries were zealously employed in besieging the weaker and less informed members of these societies, in order to seduce them from their accustomed places of worship. But we did not know, till very lately, that, like the Egyptian plague of frogs, they "come up into our houses and into our bed-chambers, and into the houses of our servants;" and that, like the deceivers of old, "they creep into houses, and lead captive silly women." Two very ill-judged and unsuccessful attempts of this kind, which have come to our knowledge, we shall record, that our readers may put their friends and families upon their guard.

Within the course of a year, a very respectable widow, who had long attended the services of a Unitarian society in this city, and was, moreover, a member of the church, was lying upon her death-bed; deriving hope and consolation from the faith she had always professed, and looking forward with resignation to the time of her departure.—But a day or two before her death, while she was in a very weak and exhausted state, a member of one of the orthodox churches in this place very *providentially* happened in. After making a fruitless attempt to convince her of the error of her belief, and to convert her to his own *creed*, he at last conjured her to enjoin it upon her children, as her dying request, that, after her decease, they should leave the church where she and they had always worshipped, and should attend the ministrations of a certain orthodox preacher, whom he specified by name. This attempt, too, altogether failed. These facts were communicated to us by a person who heard them from the son of this widow, a short time previous to her decease. What is the proper name for such kind of manœuvring?

Another instance of the proselyting system occurred more recently. Within a few weeks past, a lady who attends one of the Unitarian churches in this city, accompanied a relative of the Baptist persuasion, to make a friendly call on the family of the Baptist clergyman recently settled in this city. Immediately upon her entry, the first question proposed was in reference to her place of worship. Upon her replying that she attended a Unitarian church, due surprise was expressed, and the very appropriate question asked, whether she really believed the doctrines she there heard were the doctrines of the gospel? And then came forth a volley of proof texts in opposition to Unitarian Christianity. The Bible was taken down, and sundry places referred to—and this lone female was courteously asked by a professed theologian, how she could explain that text, and that text, and that text?—The lady, however, happened to belong to the noble sect of the Bereans, who "search the scriptures daily," and of course she was "ready to give an answer to him that asked her the reason of the hope that was in her." Aye—and when this minister of the gospel, this student of the Bible, thought to silence her forever, by quoting the spurious text of the three heavenly witnesses, she was able to *inform* him, that that text [1 John v. 7.] was no part of the original, genuine scriptures, but an unauthorized addition to the Word of God. Should the lady referred to chance to see this account, we trust she will pardon the liberty we have taken in making it public. Such proceedings ought to be exposed, and called by their right names.

Orthodox Invention.

We have often had occasion to admire the fertility and variety of orthodox invention. "O argument, O argument, the Lord rebuke thee!" was the exclamation of the honest Quaker, when hard pressed by the carnal reasoning of his adversary. The proceedings of certain orthodox editors and their correspondents would lead us to suppose that they also were fast approaching the same emergency, and that they were obliged perforce to substitute the visions of fancy for sober realities, and the works of the imagination for plain fact and stubborn argument.—The truly original *stories*, which adorn the columns of many an orthodox gazette, compel us to admit, that, in the department of *fiction*, the palm of superiority must be awarded to them without dispute. A writer in the Recorder and Telegraph, under the signature of "Hollis," has recently obtained a merited notoriety, by his signal attainments in the inventive and equivocating art. It remains to be seen whether he will continue to hold his preeminence, while so many of his brethren are industriously cultivating the same faculty. The writer of the following paragraph in the Recorder of the 5th inst. will certainly prove a very formidable rival.

"Beware of Wolves" *without* "Clothing."

A friend from the country informs us, that Unitarian Tracts are pretty freely distributed in some places; and where it is supposed that one would be unwelcome with an open declaration of its origin and character, it is sometimes *divested of its cover*, and presented in that form. The publications of the American Tract Society, which are neither controversial nor sectarian, may be readily known by their covers and title-pages also.

We are glad to be thus incidentally informed that the Unitarian tracts are making their way along so successfully, and that our Unitarian brethren are so zealous and faithful in the cause of pure and undefiled religion, as to devote both their time and their money to the *gratuitous distribution* of these expositions and apologies of Unitarian Christianity.—Some individuals, at least, are refuting, by their active and prudent exertions, the charges of lukewarmness and indifference to the truth, so often alleged by orthodox hostility. We regret exceedingly that the *places*, where such laudable efforts are making, are not specified by name. May many others go and do likewise.

Connected with this main *fact*, which we hope and believe to be true, there is one circumstance which we think belongs to the class of *fictitious* compositions. We mean the *story* above related, that a tract is sometimes "*divested of its cover*." Whether this be an editorial license, or an embellishment of the 'country friend,' it is not material to determine. Various cogent reasons might be adduced in support of our opinion that this is a *fictitious* narrative. We shall mention only one; and that is the simple *fact*, that the Unitarian tracts *have no covers*. Nor shall the author of the fiction evade the force of this answer, by pretending that, by *cover*, he meant *title-page*; for the last line of his paragraph proves very clearly that he really *does* know the difference between them.—He can therefore find no excuse, either in his ignorance or in his want of discrimination.

Another instance of *invention* (we abhor harsh terms) occurs in the last sentence.—We are there told that "the publications of the American Tract Society are neither controversial nor sectarian." Did the writer really expect to be believed when he made this bold assertion? Did he presume that Unitarians never saw or never read these orthodox tracts, and that, therefore, no one would be able to question or contradict it? We do not profess a very intimate acquaintance with these tracts—but we do know enough of them to say, that a more *incorrect* statement was never uttered. These tracts not *controversial* or *sectarian*? To mention a single one.—Is not Mr. Cornelius's Sermon on the Trinity controversial? What can we think of the *accuracy* of a man who will venture to make such assertions?

We have always regarded it as no small objection against the orthodox system, that, disparaging as it does, good works, it has an inevitable tendency to lead men to neglect them, and to be indifferent to the practice of such common and homely virtues as integrity and veracity. Whether the *mistakes* committed in the paragraph above quoted are to be charged to misapprehension, forgetfulness, or to the influence of the Calvinistic estimate of moral virtue, we leave to our readers to determine.

The late charge in the Boston Recorder, by "Hollis," against the Hollis Professor of Divinity, as having declared himself a "Universalist," has terminated as was to have been expected, and as we predicted. The writer's proof of the Professor's "explicit declaration," &c.—consists in a garbled quotation from his writings, in the controversy with Dr. Woods. The quotation of "Hollis," begins at the words,—"Now if you endeavor," &c. [as given below.] We give the whole passage, that our readers may have a fair view of its true import and intention. The Old Hampshire Post, in allusion to this passage, justly remarks, that the Professor 'is considering the comparative moral influence of the doctrines of eternal and limited punishment, and the whole force of his argument is derived from the certainty of a just retribution hereafter. The following is the passage.'

"As to the influence of the different views of future punishment;—it might at first be thought, that the advantages were on the side of those of Calvinism; but there are two considerations that convince me to the contrary. For, in the first place, the punishments, as well as the rewards provided by that scheme, are administered on the principles of a sovereign, unconditional election; the desert of punishment, and consequently the punishment itself, not being subject to any human efforts, but following necessarily the decree. Bad men may be expected to avail themselves of the plan of a moral inability, which, to all practical purposes, is in fact the same as a natural inability, or physical coercion. They may be expected to go on quietly in the course of vice, in the persuasion, that, if they are not predestinated to holiness and eternal life, no efforts of theirs can avail them; and if they are, God will, in his own time, draw them to him by his effectual, irresistible grace; that nothing, which they can do, till thus regenerated, will have any tendency to bring about this effect, or prepare them for it; on the contrary, that they are as likely, I believe they are sometimes told more likely, to be thus arrested by sovereign grace in the full career of wickedness, than when using endeavors to recover themselves out of the hands of Satan by their own strength. This reasoning—and I cannot see that it does not proceed fairly, on the acknowledged principles of Calvinism—must check, instead of encouraging the efforts of wicked men to disentangle themselves from the snare of the devil.

"In the second place, we are to look for the efficacy of punishment and its moral influence in preventing sin, or reclaiming men from it, not to the degree of its severity and duration only, but to its certainty, and the evidence brought home distinctly to the minds of men of its certainty.

In this place,—and as will be perceived, in the middle of a paragraph, the writer in the Recorder begins his garbled quotation—instead of giving, as an honest and candid man ought, the whole paragraph, as quoted above—and without which the reader cannot have a just view of the Professor's argument, or of the real import and meaning of the passage.

"———— Now, if you endeavor to enhance the fear of punishment, by representations of its severity, or of its duration far disproportioned to what can be the apprehension of the demerit, to which it is to be applied; if you carry it beyond the bounds of probability, that the threat will be executed; if it be such, that to a reflecting mind it is impossible it should be executed by a just, and good, and merciful Being, the Parent of the creation; you weaken its effects as a motive, you lose in probability, and the firmness of faith, more than you gain in the force of fear. You excite a vague and indistinct terror and dread; but so mingled with incredulity, arising from a natural and unconquerable sense of the essential kindness and benignity of the Author of nature, as to impair, if not destroy, its practical effects.

"The surest and highest, the purest and most permanent influence, will be that which arises from such views of the future punishment awaiting the wicked, as are consistent with the character of a Sovereign of the world, who has nothing vindictive in his nature, who adjusts punishment to the degree of demerit, who inflicts it solely for the purpose of promoting holiness, and accomplishing the purposes of his moral government, and only to the degree which these purposes require, and so long as they require it.

"From these considerations, I am persuaded that the moral influence of the views of future reward and punishment, maintained generally by Unitarians, is far more certain, and powerful, and salutary, and purifying, than that which is the result of the orthodox views on this subject. And I am persuaded of this by another consideration still. It is this:—the virtue that is produced by cheerful views, and by the contemplation of kindness, benevolence, and mercy in God, is of a more pure, generous and elevated kind, than that which arises from cold, austere and gloomy views, and the contemplation of severe, unrelenting, vindictive justice, and the execution of eternal wrath.

"Unitarians believe that the representations in scripture of the future punishment of the impenitent wicked are, for the purpose of impression, highly figurative; but they believe that the figures, like all others used by the sacred writers, are intended to mean something, something of vast moment; that in degree and duration it will be such, as is calculated to produce the highest practical influence. In either respect we can have clear and distinct conceptions only to a certain degree. All beyond that, therefore, can add nothing to the effect."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Editor—

In your paper of Sept. 22d, I offered at length the reasons which led me to the conclusion, that the usual course of promising present happiness, as a motive for conversion to religion, is not a safe one. These reasons do not appear to have had weight in the mind of another correspondent, signing T. Y. in your paper of 13th inst; and he asks the question, whether my "premises are warranted by the experience of Christians generally?"

It is obvious that this question, *in its literal import*, cannot be answered by him, or me, or any person who has not the power of looking into the minds of all Christians: but so far as can be judged of those around us, by their external manners, and the declarations they may severally make, the evidence would probably be very contradictory. I infer from the remarks of T. Y. that he has discerned, in the generality of Christians of whom he has any knowledge, an augmentation of happiness arising from their religious character, while, on the other hand, I know of some, whom I place among the truest and brightest examples of Christian perfection, who have derived far more of solicitude than happiness from their religious views, and have reason to believe it to be the case with many more, who hesitate to avow it, from the fear of expressing what is considered a dangerous or irreligious opinion.

It is asked, "Is not a perfect trust and confidence in the wisdom and justice of our Ruler calculated to produce happiness?"—If this question were to be answered in the affirmative, it would have no application to the present topic; for this "trust and confidence" is shared alike by the Christian and the unbeliever; the moral and the vicious. No human being doubts the wisdom and justice of the Supreme Ruler, who admits his existence and power. But the effect of this belief, (if any,) on the happiness of an individual, must depend on the bearing he can give it, on his own condition and prospects. If he views the nature of this wisdom and justice, or his own character in such a light, as leads him to consider these attributes pledged to his present or future welfare, whatever effect is produced must be a favorable one on his happiness—but if his ideas of them, and the warnings of a tender conscience, impel him to the conviction that his condemnation is required by them, he is obviously more miserable for his faith, than if he had been a careless sinner.

Now it will not be contended that the former of these opinions is exclusively held by all religious men, and the latter by all the wordly and sceptical. A conversion to religious character does not ensure a settlement of this question: and while it is very common to hear persons supremely devoted to the world, and who make little or no pretensions to piety, express (with every mark of tranquility and sincerity) a perfect trust in their present and future happiness, founded on their belief of the goodness of God; it is by no means unusual to perceive in the devoutly contrite, who have bowed down implicitly to the teachings of the gospel, and made a signal stand against the inroads of temptation, a melancholy sensibility to the dangers which encompass them, and an awful distrust of the tendencies of Providence in regard to their own destiny.

Is the Christian told that every event is disciplinary, intended for his improvement, raising him by slow degrees to that moral perfection which every reflecting man must wish to attain?" he knows that this is not the certain and necessary effect, be his reception of it what it may; but that, to give it efficacy, he must co-operate with it, by his own resignation and energy. Its intimate result is therefore uncertain, and can only be tested by experience; and if after months, perhaps years, of arduous trials and spiritual conflicts, he perceives little or no improvement in Christian piety and virtue, his despondency is only rendered more poignant by the reflection, that his failure is attributable to his own voluntary neglect or abuse of the discipline appointed to him.

Will it be then said, that a Christian, if truly so, cannot be placed in this situation? that he must advance in religious character, and must perceive that advance? It will be admitted that sincere and humble effort, in aid of discipline, will in most cases promote his improvement, but not always his consciousness of that improvement. The extent of the sway which sin holds over the mind, and of the power of evil habits and temptations, is known more and more, the more they are resisted. The Christian, as he advances in religious virtue, augments his thirst for religious perfection, and takes a higher and higher aim in its pursuit. Accordingly at every step in his progress he seems farther from the proposed goal—the nearer he advances towards it, and becomes less and less satisfied with his religious attainments, the greater they really are. He will seldom, therefore, consider that he has derived all the advantage he should have done, from the discipline to which he was subjected; and consequently his happiness cannot be proportioned to the self conquests he has made, whenever his conscience is more alarmed at his failures, than gratified at his successes.

But again, the discipline of trials and calamities, whatever may be its efficacy in the production of that virtue which will lead to future happiness, is in this world interminable in its duration, and in itself "not joyous but grievous." The Christian is as sensibly alive to the present evils of this allotment as any man, and so far as they operate to impair his moral virtue, in seasons of infirmity and irresolution, to which every man is subject, he is more so. I can by no means concur in the position taken by T. Y. that resignation to these evils is the result of religious faith, or that the discontent he describes belongs particularly to the worldly. This difference appears to me to be the result of temperament, rather than of opinion or moral character, and observation on the world will show us as many instances in proportion of worldly men contented with the world, and their condition in it, as of the religious; and as great a proportion of the anxious and repining among pious Christians, as among the irreligious.

There is, indeed, "a void," (or, more properly speaking, a thirst,) "in the mind of man, which worldly honors and pleasures cannot fill." But this does not arise from the unsuitableness of the objects of the world, to the passions and tastes of men, to many of whom they are more congenial, than those of a spiritual nature; but from the nature of the human mind. It is a disposition implanted there for the best of purposes, and constitutes all the energy of its character, and is the great impulse to all its action and improvement. From dissatisfaction with present objects and condition springs the desire and effort for better, and this dissatisfaction will be ever most apparent in those who have climbed the greatest heights of station or of excellence, or contributed most to the knowledge or welfare of mankind. Religion does not supply this void: if it did, it would destroy one of the greatest powers of the human mind. It throws into it, indeed, a nobler object of pursuit, but the thirst created by this new direction of the passions, is in far greater ratio than its gratification.

With regard to the happiness derived at the time from religious meditation and devotional exercises, I would be far from utterly denying it; but I would say that it is a matter of great uncertainty. That these exercises absorb the mind, and concentrate the attention in a high degree, and in proportion to the devoutness with which they are conducted, I do not dispute; but it yet remains an unproved proposition, that the happiness of the mind is consequent upon its engagedness; and there are many anxieties and emotions which accompany the purest and most intense devotion, to which, I should think, no one would assign the character of pleasurable. I would appeal to contrite Christians to say, if they have not found the pleasures of their warmest devotions, (the reality of which, I readily acknowledge,) as much alloyed with painful forebodings or retrospections, as any mental occupations in which they have been engaged.

To leave this course of reasoning, however, in which I have occupied so much space, I would ask the simple question, why it is that men do not universally quit the pursuits of worldliness and vice, and attach themselves to religion, if it is productive of so much present happiness as is alleged? Is it because they have no desire for present happiness? The character of the human mind, and all human history, forbid this supposition. Is it that temptations to vice or dissipation are too strong for their resistance, and impel them to a course of life they know to be more miserable? But the object of temptation to human minds is present *pleasure*; and if religion offers a higher present pleasure than any other pursuit, it ought to exhibit a higher temptation. Is it that they are not informed that religion possesses this pleasure? Alas! the doctrine is reiterated from every pulpit, and meets our eyes in every tract. Is it that they do not believe it? This is, probably, the true reason. But why do they not believe it?—Plainly because they have not sufficient evidence of the fact. The amusements of the world exhibit a gay appearance, and pleasure is manifest in them; but religious pursuits wear a gloomy aspect, and it is in vain to persuade the bulk of men to discredit their senses.

Tell men, therefore, that religion will yield them the greatest present felicity, and, either before or after trial, they will not believe you; and you have kept out of view, in a great measure, the solemn and important motives, offered by the gospel, which they cannot dispute; but leaving the questionable promise of present benefit, and giving no concealment to the trials and conflicts which must be here endured; dwell powerfully on the future danger of sinful courses, and the inconceivable future rewards of obedient virtue; and you arm your converts with that spirit which led unwavering martyrs to the stake; and which ought, if human nature is unchanged, to produce the effect of self-denying resolution on the present world of mankind.

B.

For the Christian Register.

Mr. Editor,—It appears to me an inconsistency, that we should admit persons into our religious society, or church, whose company we shun in our common social intercourse, on account of some former disreputable immorality. If they are sincerely penitent, and are reformed, they are entitled to our confidence and respect in society. If they are not, then are they by no means fit for members of a Christian church.

D.

RELIGIOUS INTELLIGENCE.

The Concord Gazette states that the Rev. Mr. Newell, of Stow, has been the minister of that place fifty-three years, and confirms the statement lately made in the Register, that he is the oldest minister in the State who has the sole charge of a parish. It is added that of those persons in Stow, who took part in his ordination, only *three* are now living.

The exemplary harmony and agreement of opinion which have been presented under the ministration of the present Pastor, are, in this day of parochial intermeddling and religious contention, truly worthy of record; there being, we understand, but two or three individuals in the town, who dissent from the general religious views of their minister.

The church lately erected is in the Gothic style, 70 feet by 56. The cost of the house was $4000. The sale of the pews produced a surplus of $608 over the cost of the house. This sum, it is expected, will be made the beginning of a ministerial fund.

"Dr. Thayer [in his dedication sermon] made a happy allusion [says the Gazette] to the liberality of a respectable lady, toward the expenses of the town. The lady referred to was Mrs. Abigail Eveleth. She gave $400 to purchase a bell. But her days were numbered before the dedication took place. The bell however was bought, before her decease, and tolled at her funeral for the first time. This venerable woman died at the advanced age of nearly ninety years, and carried with her the gratitude and blessings of the town."

The Sabbath in New-York.—The New-York Observer states, that in one street in that city, 143 shops of various descriptions were observed to be open on the Sabbath. This did not include Apothecaries' shops. In one part of Broadway, from 12 to 20 shops are said to have been regularly open on the Sabbath during most of the summer months, and that liquors and fruit had been exposed to view, as much as on other days.

The Anniversary meeting of the Board of Commissioners for Foreign Missions, was held last week in New-York city. A plan was adopted for raising money, which appears to have succeeded well. It was a subscription to be paid in five annual instalments. One gentleman subscribed $5000 a year, for five years. Another gentleman, from Rochester, pledged himself that the county of Monroe should raise as much as the first name dindividual. The whole subscription amounted to a little upwards of $20,000 a year, for five years.

The society for propagating the gospel has recovered certain lands claimed in Vermont.

An Auxiliary of the *American Unitarian Association* has been formed in Danvers, of which Rev. Charles C. Sewall is President, Dr. Andrew Nichols, Vice Pres. Mr. Oliver C. Felton Sec'y, and Mr. William Burding, Treasurer.

Boston Oct. 15, 1827.

The Treasurer of the American Unitarian Association acknowledges the receipt of twenty-eight dollars, subscribed by the Ladies of the Rev. Charles C. Sewall's Society in Danvers, to constitute him a life members of the association.

SUMMARY.

Cattle Shows. The cattle show and exhibition of Domestic Manufactures, Plowing Match, &c. took place at Brighton, on Wednesday. The exhibition has usually occupied two days, but the whole business was, this year, accomplished in one. The number of animals exhibited was less than usual. There were, however, some very fine fat cattle, working oxen and cows. The ploughing match took place at nine o'clock, and was an interesting part of the exhibition.

Among the manufactured articles we noticed, with satisfaction, some superior specimens of carpeting. There were also, some excellent flannels exhibited, and a few pieces of fine cloths. The specimens of female skill and industry were numerous, among which we noticed some very handsome wrought laces and muslins.

The society moved in procession from the Agricultural Hall to the Church, at one o'clock, where the premiums were announced, after a long and appropriate address from the Hon. John Lowell, President of the society.

A large number of gentlemen, members of the Agricultural Society and others, dined together. The company was honored by the presence of the Governor of the Commonwealth, of Gen. Coffin, and others.

The concourse of spectators was very great. We think it must have far exceeded the number present on any former occasion. Considering the number of spectators, there was, perhaps, as much order and decorum as is to be expected on such occasions.

There were, however, some things to be complained of; and among these was one which we noticed with great surprise and disgust. We allude to the great number of gambling tables, which were set up and used during the day, by some of the rabble.

General John Coffin has presented to the Massachusetts Society for promoting Agriculture, four Rams and three Ewes, of a breed of fine long-woolled Sheep, called "Devonshire Rots," selected by himself in England, in June last, and which he brought with him to this State. The sheep cost about 7 guineas each.

At a meeting of the Trustees of the Massachusetts Society for promoting Agriculture, held at Brighton, Oct. 16th, 1827—

Voted—That the thanks of the Trustees of this Society be presented to General Coffin, for this renewed proof of his wish to advance the agricultural prosperity of his native State, and that he be respectfully invited to attend our Show, and do the Trustees the honour of dining with them on this occasion. JOHN LOWELL, *Pres't.*

B. Guild, *Sec'y.*

Wool-Growing.—A meeting of gentlemen friendly to the growing and manufacturing of wool, was held in this city, on the evening of the 7th inst. "A committee was chosen, [says the Gazette,] to present and support a petition before Congress for the aid of government, by increasing the duty on imported woollens." Mr. Sprague, of Salem, Mr. Clapp, of Boston, and Mr. Wolcott, of Worcester, constitute the committee.

Thanksgiving. The Governor of this Commonwealth has appointed Thursday, the 29th day of November, as a day of Thanksgiving.

Fire in Haverhill. On the evening of the 9th inst. a destructive fire, occurred in the village of Haverhill. The buildings destroyed were *one* house, *three* barns, and *three* shops. The loss was estimated at between 6 and 7 thousand dollars. At one period of the fire nearly half the village was considered in the most imminent danger.—But by the spirited efforts of the citizens, it was finally subdued.

Men not *Principles.* A correspondent of the Philadelphia Sentinel says he votes for Mr. H. rather than Mr. S. not on account of his greater fitness for Congress, but "because he is the *friend of Gen. Jackson.*"

We regret to say that we fear such reckless devotion to party is growing too common. "Is he *capable?*—Is he *honest?* should be leading questions in our consideration of the qualifications of our public men. A deviation from this principle is the abandonment of the only safe-guard of our liberties. Let the majority of our citizens adopt the practice of the writer above named and we are then ripe for slavery; and if fortunately we should be, for any time preserved from it, it would be owing, not to any virtue of our own, but to our good fortune in happening, in our capricious choice of rulers, to stumble upon honest men, instead of knaves.

It is rumored that Mr. Calhoun will be nominated as a candidate for Vice President, on the Jackson ticket.

Among the names mentioned, as candidates on the administration ticket are John Andrew Schulze, of Pennsylvania, and the Hon. James Barbour, of Virginia.

The Vice Presidency. The National Intelligencer expresses the opinion, notwithstanding the rumours which were circulated soon after the close of the late session of Congress, of a determination on the part of the supporters of Gen. Jackson, not to support Mr. Calhoun as a candidate for re-election; "that it is now determined by the southern part of the combination that Mr. Calhoun shall be upheld at all hazards." The same paper remarks that it is impossible to conjecture who will be supported as candidate for that office by the friends of the present administration. Among the persons named are John Andrew Shulze, and James Barbour. *B. D. Adv.*

Philadelphia Election. The election for a member of Congress, for the second Pennsylvania district, embracing the principal part of the city of Philadelphia, on Tuesday last, resulted in the choice of Mr. John Sergeant, the administration candidate, by a majority of 157 votes. There were 2703 votes for Mr. Sergeant, and 2546 for Mr. Hemphill.

The Election for Governor of the State of Georgia has just taken place. John Forsyth is elected to that office, without serious opposition, (the opposing candidate, Mr. Talbot, having died just before the election.) *Nat. Intell.*

The Brig *Nile*, belonging to Thomas H. Perkins & Co. of this city, and which has been detained by the Brazilians at Monte Video, has been given up, after a detention of twenty days, and has arrived in this city. She had a cargo of great value, and fears were entertained that this would be a sufficient excuse for her condemnation.

Madison College. The organization of a college at Uniontown, Pa. to be called "Madison College," took place on the 15th ult. The Principal, or President of the Institution is Rev. H. B. Bascom.

Copper Mines. Valuable copper mines are known to exist on the south shore of Lake Superior. It is found in great purity, and it is believed it may become a great source of national wealth. A mass of copper from these mines, of 500 lbs. weight is deposited in the Library of Congress.

Life of Columbus. We learn that Mr. Irving, who is still at Madrid, finished the first part of his Life of Columbus, and has sent it off to London and Philadelphia for publication. From the fitness of the author for this undertaking, and his opportunities for executing it, it cannot be doubted that the work will be one of sterling value. *B. D. Adv.*

The fugitive writings of the late Wm. Crafts, Esq. of Charleston, S. C. both in poetry and prose, together with a memoir of the author, are in the press. The profits are to be appropriated to the benefit of his family.

It is proposed to establish a Female High School in Roxbury, to be located in a building to be erected for the purpose on Dudley square.

The competition between the rival steam-boats which ply betwen England and Ireland is so great, that recently numbers of Irish laborers, returning from the harvest, were conveyed from Liverpool to Newry, a distance of two hundred miles, for three pence each, and in some cases three were taken for sixpence!

The Springfield Republican states, that there are nearly four hundred men now at work on the Canal to pass Enfield Falls, in the Connecticut river. The canal will be six miles in extent, and have only two locks. It is also stated to be in contemplation to erect manufacturing establishments on the head of water created by this improvement.

Forgery.—A check with the forged signature of Messrs. G. G. & S. Howland, for the sum of $7760 was presented at the Union Bank yesterday, and paid without hesitation, the forgery being remarkably well executed. Payment was made in part with a bill for 5000 dollars, which was afterwards changed at other Banks. Up to last evening, the person who committed this daring act had eluded detection.

An attempt was made to obtain the sum of $2700 with another forged check on the Merchants' Bank. The teller, from some circumstance, thought proper to make an inquiry of the book keeper, and on returning to the counter, for the purpose of paying the check, found that the person who presented it had became alarmed and fled. *Mer. Adv.*

The disease called Variolid, a modification of Small Pox, exists in several towns in Hampshire county, and four persons have died of it. Several cases have also occurred at Andover, in this county, but none have yet had a fatal termination. *Salem Gaz.*

A letter from an officer on board the U. S. ship Constitution, to his friends in New-York, mentions that all the foreign vessels of war in the port of Smyrna paid a compliment to our flag on the 4th of July, by firing salutes. The firing commenced on board the British ship Cambrian, com. Hamilton, which was followed by the French and Austrian admirals, and commanding officers of the Dutch squadron, gun for gun. *Nat. Intell.*

The Non Descript.—The bones of the non-descript lately discovered in a swamp near New-Orleans, were last week exhibited in this place. The Mammoth, the remains of which have heretofore caused so much speculation among naturalists, must have been a mere pigmy in comparison with this monster. The largest appears to have been the left upper jawbone—it is "twenty feet in length, three in breadth, and weighs upwards of twelve hundred pounds," with a remarkable projection, in the form of a horn, about nine feet long, and seven or eight inches in diameter, which must have been a weapon of defence; the other bones are in exact proportion. The "vertebræ or back bone is sixteen inches in diameter, the passage for the spine nine by six inches, and the ribs nine feet long." To what species these immense remains belong, we believe, is yet, and perhaps will ever be a *desideratum*: it is generally supposed, however, that it was *aquatic* or at least *amphibious* in its nature—its race is, no doubt, long since extinct.

After seeing these bones we can scarcely any longer doubt the existence of the Kraken and other monsters, whose history has generally been considered fabulous.

The proprietors, Messrs. Bailey and Co. informed us that it was their intention to visit the eastern cities, where we have no doubt, they will be paid for their trouble and expense, by the *curious and the scientific.* *Gazette.*

The horse *Eclipse* was sold at auction in New-York last Friday, for 8050 dollars,—the Henry for 4100 dollars.—Mr. Ludlow, of N. Y. the purchaser.

FROM ENGLAND.

London dates to Sept. 8th received in New-York furnish no other political event of interest, than the completion of the arrangement of the new British Ministry on the liberal principles of that which preceded it, and which appeared to give satisfaction and confidence to a great majority of the nation. The persons introduced into the Cabinet or promoted at the Board, are all men of business and experience. The appointment of Mr. Herries (who has long sustained office in the Treasury Department) as the successor of Mr. Canning, in the office of Chancellor of the Exchequer, had ieceived the approbation of the monied interest; while the apprehensions of the shipping interest had been mitigated by the removal of Mr. Huskisson from the Board of Trade to the Colonial office. At the some time, the return of the Duke of Wellington to the office of Commander in Chief, while it gratified the army, would have the effect to lessen the late opposition in the House of Peers. At the late date all the Ministers (including the Marquis of Lansdown) were in the active execution of the duties of their offices.

The Junior Lords of the Treasury were Earl Mount Charles Lord F. L. Gower, Lord Elliot, Mr. M. Fitzgerald, and Mr. Macnaughter. Messrs. Planta and Courtenay are the Secretaries.

Admiralty Council Board. Sir G. Cockburn, Mr. Dennison, Sir W. Hose, and Mr. Keith Douglass.

Mr. Bourne was offered the situation of Chancellor of the Exchequer, but declined it on account of the state of his health. Mr. Huskisson is to take the lead in the House of Commons.

London, Sept. 7.—French papers to the 5th inst. and the Gazette de France of Wednesday, reached us last night by express. Instead of the Russians having experienced a defeat in the vicinity of Erivan, we find, by an extract from the St. Petersburg Gazette, that a solemn Te Deum had been sung in the chapel of the Emperor's palace, and in the presence of his Imperial Majesty himself, of his mother, and his brother, the Grand Duke Michael, in honor of a great victory gained by General Paskewitch, on the 17th of July, over a body of sixteen thousand cavalry, commanded by the Schah's favorite son, Prince Abbas Mirza, in person. The triumph is said to have been so complete, that Abbas Mirza had a narrow escape from being taken by the Russian dragoons, and that his own gun and gun-bearer fell into the hands of the conquerors. The first result of this victory, was, the immediate surrender of the fortress of Abbas Abad, the garrison of which had made a desperate but unavailing sortie during the battle. Four Persians standards, captured on this occasion, were carried in triumph through the principal streets of St. Petersburgh, and all the members of the Great Council of the Empire, the Generals, the Court, and the Diplomatic Body, were present in the Chapel when Te Deum was sung.

The intelligence from Greece is rather of a gratifying nature. Redshid Pacha had gone to Acarnania, where he had effected nothing. The Greeks having placed their wives and children within the natural fastnesses of the country, followed his movements and intercepted his supplies, so as to prevent him from venturing to any distance from the coast. Ibrahim Pacha, through a similar reason, had been obliged to retire to Modon and Coron, from whence he had despatched two European officers to Zante, to buy provisions, with several Egyptian vessels of war to guard the convoy. This was the flotilla which Lord Cochrane attacked and defeated, as we stated some time since—an exploit which had increased the terrors of his name throughout the Levant, and imparted proportionate courage and ardor to the Greeks.

The Gazette de France, of the 1st ult. received by the editor of the American, contains the following cheering paragraph:—

Trieste, Aug. 20—Letters from Coron of the 5th of Aug. state, that Lord Cochrane, on the 1st of the month, fell upon a division of the Turkish fleet near Zante, and attacked it with such impetousity, that the Turks fled, leaving eight vessels of war in his power. On the 2d Lord C. made sail with his prizes for Castle Tornese. The brig St. George, commanded by a nephew of the Lord, was ordered to pursue the fugitives, and, if possible, capture them. This happy occurrence will probably restore the spirits of the Greek marine, and the confidence of the Greeks in Lord Cochrane.

Spain.—Accounts from the Revolutionary Province of Catalonia are so late as Sept. 10. The Insurrection rages. The numerous Revolters hold many places, and seem to levy contributions at their pleasure. The King issued orders from Madrid, but they appear to have been of no avail.

The architect Priascho, of Turin, has constructed in that capital a theatre, which is the largest and most beautiful of all modern edifices dedicated to theatrical amusement. Its cost has exceeded 600,000 dollars.

According to the last census taken in Norway, by order of the King of Sweden, the actual population of that kingdom exceeded 1,050,132 individuals. In 1815, it only amounted to 885,431. Increase in ten years 164,701.

From the Christian Observer for Aug. 1827.

Lord Palmerston lately moved in Parliament for a return of the number of literary works, and books of prints entered at Stationers'-hall. No books are in existence by which it can be ascertained what number of works was entered previously to 1709; but a return has been made of the number entered from that period up to the end of 1826. This document shews the vast increase of publications within the last few years. The number of works entered at Stationers'-hall, in 1709, was only 87. In the next three years the number was somewhat above 110; but from that period up to 1766 the average yearly was not 50. At the commencement of the present century the number continued at about 300 up to the year 1814, when it amounted to 541. In the next year (owing to Lord Ellenborough's construction of the copy-right act) the number was more than doubled. From that period to 1826 the number has never been under 1000. The lowest number ever entered was 17 (in 1732,) and the highest 1,454 (in 1282.)

From Brazil. Recent advices from this quarter make it certain, that the war with Buenos Ayres will be continued, and the blockade of the River of Plate be rigorously prosecuted.

An Exhibition by the students of Harvard College took place at Cambridge on Tuesday last. We were pleased to learn that the Rev. President of the University had so far recovered from his recent indisposition as to preside on the occasion.

The twenty-seventh anniversary of the *Boston Female Asylum* will be celebrated on the afternoon of Friday next, at the church in Chauncey Place. Sermon by the Rev. Mr. Young.

TO PATRONS.

The original terms of the Christian Register were *three dollars*, payable in six months—or *two dollars and fifty cents*, payable in advance.

Since the establishment of this paper, it has been enlarged by the addition of nearly one-third to its original size,—and yet no additional charge is made. As its circulation continues more limited than that of most other religious newspapers,—and as the enlargement of the paper has considerably increased the expense of publication, the subscribers out of the city are respectfully requested to forward, regularly, the amount of their subscription, as it becomes due, that the proprietor may be enabled to meet promptly the expenses of publication, as they occur.

The patrons of the Register, who take into review the increased expenses of publication since its enlargement, will perceive the propriety of our adhering, strictly, to the following terms.

—

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *Two dollars and seventy-five cents.*

Those who pay after the first six months will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register:—

Barnett Peters, *Portland,*	*Maine.*
Barnabas Palmer, *Kennebunk,*	*do.*
Daniel Kilby, *Eastport,*	*do.*
John W. Foster, *Portsmouth N. H.*	
John Prentiss, *Keene,*	*do.*
Perez Crocker, *North Bridgewater, Mass.*	
Daniel Reed, *Easton.*	"
William Brown, *Plymouth.*	"
Rev. Ezra S. Goodwin, *Sandwich.*	"
Rev. Samuel J. May, *Brooklyn, Conn.*	
Rev. J. B. Pierce, *Trenton, N. Y.*	
Thomas S. Metcalf, *Augusta, Geo.*	

To Correspondents.—The *third* letter of Clement on "Revivals," is received.

MARRIAGES.

In Stoneham, by the Rev. Mr. Emerson, Mr. Thomas S. Hartshorn, of South Reading, to Miss Betsey, daughter of Mr. Benjamin Geary.

In Philadelphia, Charles Dillingham, of Pittsfield, Ms. to Miss Martha Heaton, late a pupil of the Pennsylvania Institution for the deaf and dumb.

DEATHS.

In East Bridgewater, on the 9th inst. Gen. Sylvanus Lazell, aged 75. On the 6th inst. he left his house, in usual health, and in the exercise of that unremitting industry for which he has ever been distinguished, he was attacked with a severe shock of apoplexy or paralysis, and after lingering in a state of insensibility, he expired on Tuesday morning. It is but a just tribute to his memory to observe that he was enterprising, liberal, active and diligent through life—affectionate, kind and faithful in his domestic relations—hospitable and generous to his numerous decendants and friends—prompt to answer the claims of society, and to perform every duty. His virtues will long be remembered and fondly cherished by his fellow citizens, who considered him as a founder and benefactor of the town in which he resided, who knew & appreciated his influence and worth.

In Taunton, Josiah King, Esq. aged 86.

In Andover, of typhus fever, Mr. Joseph Peck, aged 30, of the Junior Class in the Theological Seminary.

In Parsonsfield, Mr. Aaron Goodwin, aged 73. He was at the battle of Bunker Hill, in 1775, and afterwards served on board the Bon Homme Richard, J. P. Jones, commander.

At Fort Moultrie, Charleston, S. C. on the 30th Sept. Dr. Charles Luce, of the United States Army, aged 28 years.

In Baltimore, on the 12th inst. Col. John E. Howard, aged 75 years, a distinguished hero of the Revolution.

At New-Orleans, Sept. 5, Mr. Lawson Caryl, of this city, aged 55.

On board ship Kent, on her passage from Savannah to Liverpool, William Sage, of Salem; and John Spear, of Maine.

In the Grecian Archipelago, on board the United States ship Lexington, Lieut. *Alexander H. Hopkinson*, aged 22, son of Joseph Hopkinson, Esq. of Philadelphia.

$2 and 87 cts. per Ream.

JUST received a further supply of Gillipin's Letter Paper, from the Brandywine Mills, Philadelphia, and for sale by the quantity, or single Ream, at 96 & 98 State Street. JOHN MARSH.

Oct. 11.

QUILLS AND WAFERS.

JUST received from the Manufactory of P. Byrne, New-York, a fresh supply of Quills and Wafers, among which are

Superfine Red,	Black,
Fine do.	Note Seal,
Common do.	Half dollar size,
Letter Wafers,	Notarial dollar size,
Colored,	State Seal,

—ALSO—

100,000 Quills, of various qualities, from $2 to $25 per thousand.

The subscriber is agent for P. Byrne, and can supply all orders for Quills and Wafers, at the manufacturers' prices.

JOHN MARSH, 96 & 98, State-street.

Oct. 20.

FOR SABBATH SCHOOL LIBRARIES.

JAMES LORING, No. 132 Washington-Street, has just received—Dunallan, by the author of Decision, &c. in two volumes—The Governess or the Young Female Academy, by Mrs. Sherwood—New Stories: by Mrs. Sherwood—The Peaceful Valley, or the Influence of Religion: a Narative of Facts—Jessy Allan: by the author of Decision—Examples of Piety: by T. Thornton—Lily Douglas—The Lottery Ticket—Gift to Good Children: by Mrs. Sproat—with beautiful cuts. Oct. 13.

NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street.—Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine.

Sept. 15.

PRONOUNCING BIBLE.

LINCOLN & EDMANDS, Boston, have published the *Pronouncing Bible* on a fair type and paper, and furnish it in various bindings, with and without plates from $2,50 to $7,00.

The manner in which the proper names are marked, leads easily and uniformly to a correct pronunciation, and all persons, especially the young, should avail themselves of the benefit. No plan for promoting a uniform pronunciation, has met such extensive approbation as the Pronouncing Bible.

In several Seminaries, each scholar has been furnished with a copy, and the great benefit resulting from its use has been apparent in their improved pronunciation.

Letter to the Publishers.

Messrs. Lincoln & Edmands,

I have had in my possession, for some time, and have examined with minute attention, your stereotype edition of the Sacred Scriptures, in which the proper names and words of most difficult pronunciation are divided and accented in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both accuracy and uniformity of pronunciation. The excellency of the paper, the typographical execution, and the intrinsic value of the Pronouncing Bible, will insure, I hope, its rapid and extensive circulation.

SPENCER H. CONE,
Pastor of Olive-st. Church, N. York.

New-York, Sept. 1, 1825. 3t

JOSEPH P. SHAW,

No. 37 Union-street,

HAS just received, per ships Arnold Welles and Olive Branch, from Liverpool, a prime assortment of HARD WARE and CUTLERY; among which are Commode Knobs and Rings; Castors, round, square and pan; Waiters and Tea-Trays, a great variety, some of which are very elegant patterns; Tea-Pots; Knives and Forks; Can's Chisels and Gouges; Wing's Files, &c. &c. All of which he offers for sale on the most reasonable terms, for cash or approved credit.

October 6. 6wis

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The Christian Calendar, and New England Farmers' Almanack for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion.

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty.

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

Sept. 15.

Prospectus of the

UNITARIAN ADVOCATE.

JUST views of religion, always so important, were never, perhaps, more earnestly desired than in this community at the present moment.—The *Unitarian Advocate* is designed to meet the wants arising out of this state of public sentiment. It proposes to aid serious inquiry, and resolve honest doubts, respecting that form of Christianity which Unitarians believe to be the simple "truth as it is in Jesus." We wish also to do something toward removing those false impressions, which hinder the proper influences of Christianity, and to win men to a holy life as well as a correct faith.

This work will comprise discussions on the various Christian doctrines, pieces of devotional and practical tendency, Illustrations of Scripture, and General Religious Intelligence. The interest now manifested in Sunday Schools will induce us to reserve a considerable portion of our pages for that important subject.

We shall endeavor to maintain the utmost plainness and simplicity of style, and aim to be direct, serious, and earnest in the appeals made to the hearts and consciences of men.

EDMUND Q. SEWALL, *Editor.*

CONDITIONS.

I. The Unitarian Advocate will be published on the first day of every month, commencing with January, 1828; each number to contain about 50 pages, handsomely printed on superfine paper—the whole making two volumes a year, of about 300 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the third number.

Agents will be supplied with the work on the following terms, viz.—For one hundred copies, one-third discount; fifty copies, one-fourth discount; any number less than fifty, one-fifth discount.

All communications in any way relating to the work to be made to the publishers.

Gntlemen holding subscription papers are requested to return the names, or the number they will be responsible for, as soon as the first of December next. BOWLES & DEARBORN,

72 *Washington-street—Publishers & Proprietors.*

P. S. The publishers of the above work are making arrangements, by which it will be published at Boston, New-York, Philadelphia and Baltimore on the first day of every month.

POETRY.

KINDRED HEARTS.

BY MRS. HEMANS.

Oh! ask not, hope thou not too much,
Of sympathy below;
Few are the hearts whence one same touch
Bids the sweet fountains flow;
Few—and by still conflicting powers
Forbidden here to meet—
Such ties would make this life of ours
Too fair for aught so fleet.

It may be that thy brother's eye
Sees not as thine, which turns
In such deep reverence to the sky,
Where the rich sunset burns:
It may be that the breath of spring,
Born amidst violets lone,
A rapture o'er thy soul can bring—
A dream, to his unknown.

The tune that speaks of other times—
A sorrowful delight!
The melody of distant chimes,
The sound of waves by night;
The wind that, with so many a tone,
Some chord within can thrill,—
These may have language all thine own,
To *him* a mystery still.

Yet scorn thou not for this, the true
And stedfast love of years;
The kindly, that from childhood grew,
The faithful to thy tears!
If there be one that o'er the dead
Hath in thy grief borne part,
And watch'd through sickness by thy bed,—
Call *his* a kindred heart!

But for those bonds all perfect made,
Wherein bright spirits blend,
Like sister flowers of one sweet shade,
With the same breeze that bend,
For that full bliss of thought allied,
Never to mortals given,—
Oh! lay thy lovely dreams aside,
Or lift them unto heaven.

MISCELLANY.

NEW LEBANON CONVENTION.

So unfavorable were the impressions which had been made on the public mind, in reference to revivals, by the disorderly conduct of Messrs. Finney and Beman, and the disgraceful scenes which occurred under their ministrations, that a schism at length took place, and the two parties finally met in Convention with their delegates to discuss and settle their differences, and to wipe away, if possible, the reproach which had been brought on the party. It appears that the Convention was called by the Rev. Dr. Beecher of this city and Mr. Beman, conjointly.

The following remarks on the proceedings of the Convention are from the Berkshire Star.

'The movements of any considerable class of men, in an age of speculation and inquiry, are always interesting. None of the expedients ever hit upon by the reformer of public opinion, have been more happy or effectual than that of associations or conventions of men zealous in a great cause. They contributed mainly to the establishment of the Protestant religion in some countries—in a great degree to the abolition of the slave trade; they will effect the emancipation of the Irish Catholics; abolish the Corn Laws in England; and in such a country as England, where the opinions of the Edinburg Review circulate like water, they will do every thing that can be done for the people, except paying the national debt. In our country, too, we see this mighty engine at work for mankind, revealing the secrets of the prisons, setting the feet of the slaves on a free soil; and, with Bibles, Tracts and Sunday Schools, spreading far and wide the knowledge of true happiness. Such is the effect of this principle, when it unites the good for great objects. *They* understand it too,—who would give to a sect or "a party what was meant for mankind." * *

'Being aware of the potency of the principle which gives such effect to the combined operations of men, I was not a little curious to see the "deliberations and result," of a convention of Ministers at New-Lebanon: of a set of men who hold so high a rank in the community, and whose situation and profession are calculated to give them a vast influence over the minds of others. Certainly something was to be expected of a class of men, who profess above all others a knowledge of the mind and heart—whose vocation it is to teach the sublime doctrines which pertain to the happiness of another life—who are supposed to be, and who of all men ought to be, elevated above the low and selfish views of those who have to resort to the hard shifts of poverty and labor, or even the more successful, whose business and profession bring them into constant contact with conflicting interests. They came together from a great distance, had had the most favorable opportunities of collecting, from various sources, rich stores of knowledge and experience. From such men, I say, thus solemnly convened, something was to be expected—some new views of society—some new method of improving it—something designed to make men better, or at least contented as they are. Will you believe it—will it be believed—that some eighteen or twenty gentlemen should have travelled, some 200, some 300 miles—some more than this—should spend eight days in the neighborhood of a watering place in solemn deliberation, with nothing to relieve the tediousness of their labors but occassional "prayers, interspersed with singing," call upon all the pious brethren, by whom they were surrounded, to spend as much time as was convenient in *special* prayer for the divine blessing—propose, as grave propositions to be discussed, notions which are taught to children, as first principles—pass idle votes upon questions which no other body of men would ever dream of raising or questioning; and finally present to the world, as the *result* of their proceedings, repeated discussions and divided opinions, upon such subjects as the following:

'Whether it is proper for women to pray in the presence of men."—"Whether it is right to call people by name in public prayer"—"Whether it is proper, in addressing the Supreme Being, to use boisterous tones of voice and violent contortions of body"—such as Johnson exhibited under the operations of a galvanic battery—and finally *voting* that it is improper to address the Supreme Being in a familiar and irreverent manner. Such, however, is the fact, as will appear from the document which they have published in the New-York Observer, signed by the Chairman and Scribe, one of whom is no less than the President of a College. If this document had appeared in some other quarter we should have supposed it a forgery, and that the author deserved the fate of Morgan; for we could not have believed that the clergy, who have more than all other men the benefit of being watched by the community, and who are, therefore, generally on their guard, could be guilty of such a gross and wanton dissipation, which has not even the apology of baths and dinners. Doctor Beecher was a prominent member of this convention, and we cannot forget the sentiment he advanced in his pamphlet, called "The Rights of the Congregational Churches"—that "the churches have the exclusive right of electing their Pastors," and that the usages of our Commonwealth, and the repeated decisions of the Supreme Court, are infringements of that right. It is certainly important to reduce as much as possible the number by whom they are to be chosen, so long as they continue to teach and preach that all men are bad—bad by nature, bad by practice, totally, hopelessly bad, and nothing else;—so long, as *they place themselves* at the entrance of the "Holy Hill," not to proclaim from the pure fountain of truth, admission to him who has "clean hands and a pure heart," but to expound the mystical theology of the Westminster Divines, and proscribe those who reject the superstitions of the orthodox faith.

'There is one feature in this New-Lebanon Manifesto, which would be offensive from any quarter, but which, coming from the spiritual order, is really disgusting. If our readers will refer to the report they will perceive, that, on most of the questions, where an unqualified decision involved these gentlemen in the dilemma of doing a personal wrong, or retracting an opinion, they evaded the question, and declared, "they did not *feel* themselves called on in divine providence to vote." This is truly machiavelian, and we would recommend it to every politician who shall be reduced to the unpleasant necessity of leaving his seat or voting against his constituents, hereafter to decline voting for an unpopular measure, and protest, that he is not called upon in divine providence to vote.'

We have said that the Convention, alluded to above, was called by Dr. Beecher and Mr. Beman, conjointly. It will be seen, by the perusal of the doings of this convention,—the first part of which we publish this week,—that it was composed of two parties, whose "motions" were, for the most part, only "concealed attacks upon each other."

We cannot better express our sentiments, in relation to the article which we now introduce to our columns, than by repeating the following paragraph, by which it was introduced in the last number of the Christian Examiner. "We republish the following document, [says the Examiner] without hope that it will afford *gratification* to any of our readers. We should be sorry to believe it would. But though a most melancholy, it is a most instructive display of the state of religious character in a portion of our community. On this account it deserves to be read attentively."

DOINGS OF CONVENTION.

New Lebanon, July 18, 1827.

At a Convention of Ministers of the Gospel, assembled at the house of Mr. Betts, by letters of invitation from Mr. Beman and Dr. Beecher, Rev. Heman Humphrey, D. D. was chosen Moderator, and Rev. William R. Weeks and Rev. Henry Smith, Scribes.

The Meeting was opened with prayer by the Moderator.

After some conversation respecting the list of persons who had been originally agreed upon to compose this meeting, voted to have a recess, till half past 2 o'clock.

After recess met and proceeded to business.

Of the brethren who were considered as duly invited, there were present, Rev. Asahel S. Norton, D. D. of Clinton, N. Y.; Lyman Beecher, D. D. Boston.; Moses Gillet, Rome, N. Y.; Nathan S. S. Beman, Troy, N. Y.; Derick Lansing, D. D. Auburn N. Y.; Heman Humphrey, D. D. Amherst College, Mass.; John Frost, Whitesborough, N. Y.; Asahel Nettleton, Conn.; William R. Weeks, Paris, N. Y.; Justin Edwards, Andover, Mass.; Henry Smith. Camden, N. Y.; and Charles G. Finney, Oneida Co. N. Y. *Absent*, Rev. David Porter, D. D. Catskill, N. Y.; Alvin Hyde, D. D. Lee, Mass.; Samuel Tomb, Salem, N. Y.; Joel T. Benedict, Chatam N. Y.; Eliphalet Nott, D. D. Union College, N. Y.; Thomas M'Auley, D. D. New-York; Gardiner Spring, D. D. New-York; James Patterson, Philadelphia; Henry R. Weed, Albany, N. Y.; Samuel C. Aikin, Utica, N. Y.; Thomas H. Skinner, D. D. Philadelphia; and Edwin Dwight, Richmond, Mass.

The Rev. Caleb. T. Tenney, of Wethersfield, and the Rev. Joel Hawes, of Hartford, Conn. being present by invitation from Dr. Beecher—the Rev. Geo. W. Gale, of the Oneida Academy, N. Y. being present from invitation by Mr. Frost—the Rev. Silas Churchill, Minister of the place—it was voted that they be invited to take a seat as members of this convention.

The convention united in a season of prayer, interspersed with singing.

Voted, that those of our brethren who are in the place be requested to spend as much of their time as convenient, in special prayer for the divine blessing on the deliberations of this meeting.

After the brethren who had called the meeting had made an exposition of its origin, it was moved and seconded, that we proceed to see in what respects there is an agreement between brethren from different sections of the country, in regard to principles and measures in conducting and promoting revivals of religion:—which motion was under discussion till 7 o'clock, when the convention adjourned, to meet to-morrow morning at 8 o'clock. Concluded with prayer.

Thursday morning, July 10.

Met according to adjournment, and opened with prayer. Present the same as yesterday, with the addition of the Rev. Mr. Aikin.

The minutes of yesterday were read.

The motion under discussion yesterday was taken up, and after further discussion it was carried—*fourteen* voting in the affirmative, *one* in the negative, and *two* declining to vote, as follows: For the affirmative—Messrs. Norton, Beecher, Churchill, Gillet, Tenny, Lansing, Humphrey, Nettleton, Hawes, Weeks, Gale, Edwards, Smith, and Finney. For the negative—Mr. Beman. Declined voting—Messrs. Frost and Aikin.

Mr. Frost entered the following as his reason for declining to vote:—"That he understood the object of the meeting to be, to correct misapprehensions, and restore peace among brethren."

The convention then proceeded to attend to the subject proposed; and, on motion of Mr. Edwards, the following propositions were agreed to:

"That revivals of true religion are the work of God's Spirit, by which, in a comparatively short period of time, many persons are convinced of sin, and brought to the exercise of repentance towards God, and faith in our Lord Jesus Christ." Voted in the affirmative, unanimously.

"That the preservation and extension of true religion in our land, have been much promoted by these revivals." Voted, unanimously.

"That though revivals of religion are the work of God's Spirit, they are produced by means of divine truth and human instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality, or without any reference to the adaptation of means to ends, is unscriptural."—Voted, unanimously.

"There may be some variety in the mode of conducting revivals, according to local customs, and there may be relative imperfections attending them, which do not destroy the purity of the work, and its permanent and general good influence upon the church and the world; and in such cases, good men, while they lament these imperfections, may rejoice in the revival as the work of God." Voted, unanimously.

Recess till 3 o'clock. Then met, and resumed the consideration of general principles. On motion of Mr. Edwards, the following propositions were agreed to:

"There may be so much human infirmity, and indiscretion, and wickedness of man, in conducting a revival of religion, as to render the general evils which flow from this infirmity, indiscretion, and wickedness of man, greater than the local and temporary advantages of the revival; that is, this infirmity, indiscretion, and wickedness of man, may be the means of preventing the conversion of more souls than may have been converted during the revival." Voted unanimously.

"In view of these considerations, we regard, as eminently important, that there should be a general understanding among ministers and churches, in respect to those things which are of a dangerous tendency, and are not to be countenanced." Voted unanimously.

Mr. Edwards then introduced the following proposition:

"In social meetings of men and women, for religious worship, females are not to pray."

After some discussion, adjourned to meet to-morrow morning, at 8 o'clock. Concluded with prayer.

Friday, July 20.

Met according to adjournment and opened with prayer.

Present the same as yesterday. The minutes of yesterday were read.

The consideration of the proposition under discussion yesterday, was resumed. After further discussion, united in a season of prayer. Then attended further to the discussion of the subject, till one o'clock, and adjourned to meet at half past two o'clock.—Concluded with prayer.

Friday afternoon.

Met according to adjournment and opened with prayer.

The consideration of the proposition which had been under discussion, was resumed.

It was moved by Mr. Aikin, and seconded by Mr. Finney, that the further consideration of the proposition be postponed, till we shall have gone into an inquiry into matters of fact.

After some discussion united in a season of prayer.

After further discussion, Mr. Aikin asked and obtained leave to withdraw his motion for postponement, and it was withdrawn.

The Rev. Mr. Weed appeared in convention, and took his seat as a member.

After further discussion, the question was taken, and *nine* voted in favor of the proposition, and *nine* declined voting, as follows: For the proposition—Messrs. Norton, Beecher, Tenney, Humphrey, Nettleton, Hawes, Weeks, Weed, and Edwards. Declined voting, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith, and Finney.

It was moved by Mr. Frost, and seconded by Mr. Finney, that the following question be answered, to wit:

"Is it right for a woman, in any case, to pray in presence of a man?"

After some discussion, it was moved by Mr. Edwards, that the further discussion of this question be indefinitely postponed. The motion was seconded, and, after some discussion, Mr. Edwards asked and obtained leave to withdraw his motion, and it was withdrawn.

It was moved by Mr. Lansing, that the further consideration of the question be postponed, for the purpose of introducing a substitute, which he read. The motion was seconded, and after discussion it was carried.

Mr. Lansing then introduced the following proposition, as a substitute for the question of Mr. Frost, to wit—

"There may be circumstances in which it may be proper for a female to pray in the presence of men."

The motion was seconded, and, after discussion, the question was taken, and *eight* voted in favor of the proposition, and *ten* declined voting, as follows: For the proposition—Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, and Finney. Declined voting—Messrs. Norton, Beecher, Tenney, Humphrey, Nettleton, Hawkes, Weeks, Weed, Edwards, and Smith.

Adjourned to meet to-morrow morning, at eight o'clock. Concluded with prayer.

Saturday, July 21.

Met, according to adjournment, and opened with prayer. Present, the same as yesterday. The minutes of yesterday were read.

Mr. Edwards introduced the following proposition:

"It is improper for any persons to appoint meetings in the congregations of acknowledged ministers of Christ, or to introduce any measures to promote or conduct revivals of religion, without having first obtained the approbation of said ministers."

The motion was seconded, and, after considerable discussion, the question was taken, and *thirteen* voted in favor of the proposition, and *five* declined voting, as follows: For the proposition——Messrs. Norton, Beecher, Churchill, Tenney, Humphrey, Nettleton, Hawkes, Weeks, Weed, Gale, Edwards, Smith, and Finney. Declined voting—Messrs. Gillet, Beman, Lansing, Frost, and Aikin.

Those who declined voting, entered the following as their reason, to wit: "That *there may be some cases*, where the elders or members of a minister's own church may appoint and conduct prayer meetings, without having consulted the minister, or obtained his approbation; but in no case ought such elders or members to appoint or conduct such meetings contrary to the will of the pastor; and these meetings ought to be *occasional*, and not *stated*."

Mr. Edwards introduced the following proposition:

"Those meetings for social religious worship, in which all speak according to their own inclinations, are improper; and all meetings for religious worship ought to be under the presiding influence of some person or persons."

The motion was seconded, and after discussion it was voted unanimously in the affirmative.

Mr. Edwards introduced the following proposition:

"The calling of persons by name in prayer ought to be carefully avoided."

The motion was seconded, and after some discussion it was moved and seconded that it be so amended as to read as follows:

"The calling of persons by name in social circles for prayer ought to be carefully avoided." This amendment did not prevail.

Mr. Edwards moved that the proposition be so amended as to read as follows:

"The calling of persons by name in social prayer ought to be carefully avoided."

The motion was seconded, and the amendment prevailed.

Mr. Lansing then moved that the proposition be so amended as to read as follows:

"The calling of persons by name in public prayer ought to be carefully avoided."

The motion was seconded, and after some discussion, the question was put by lifting the hands, and *nine* were counted in favor of the amendment, and *eight* against it; upon which the moderator declared it *not a vote*, being understood to vote against it. It was questioned whether it was usual for the moderator to vote in such cases; upon which he declined voting, and declared the amendment carried.

After some remarks, it was moved, that it is the sense of this body that the moderator has a right to vote, in all cases before us, as any other member. The motion was seconded and carried.

It was then agreed to take the question on Mr. Lansing's amendment over again, by ayes and noes, when the amendment prevailed, *ten* voting in the affirmative, *seven* in the negative, and *one* declining to vote as follows: *For the affirmative*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Weed, Gale, Aikin, Smith, and Finney. *For the negative*, Messrs. Norton, Beecher, Tenney, Nettleton Hawes, Weeks and Edwards. *Declined voting*, Mr. Humphrey.

The question was then taken on the proposition, as amended, and all voted in favor of it, except that Mr. Edwards declined voting, and Mr. Nettleton was absent.

Mr. Edwards then again introduced the following proposition:

"The calling of persons by name in social prayer ought to be carefully avoided."

The motion was seconded, and the question being taken, *eight* voted in favor of the proposition, and *nine* declined voting, as follows: *For the proposition*, Messrs. Norton, Beecher, Tenney, Humphrey, Hawes, Weeks, Weed, and Edwards. *Declined voting*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith, and Finney. *Absent*, Mr. Nettleton.

Mr. Beman introduced the following proposition:

"The calling of persons by name in prayer may take place in small social circles."

The motion was seconded, and after some discussion it was moved and seconded that the proposition be so amended as to read as follows:

"The calling of persons by name in prayer may take place in small social circles; but in all cases ought to be practised with great caution and tenderness."

The amendment prevailed.

After further discussion of the proposition as amended, adjourned to meet on Monday, next, at ten o'clock in the forenoon. Concluded with prayer.

[Concluded in our next.]

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional cause—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side he dwelt face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14.

LINCOLN & EDMANDS

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquainted, and we wish you every success in its circulation. We are, dear Sir, yours truly; F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.

Hall J. Kelly, Esq. G B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.

Boston, August 26, 1826. B. A. GOULD